

# PRIMARY ADDRESS

TO THE

CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

DIOCESE OF PENNSYLVANIA.

**Delivered May 20th, 1846.**

BY ALONZO POTTER, D.D.,

BISHOP OF SAID DIOCESE.

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## ADDRESS.

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### MY BRETHREN OF THE CLERGY AND LAITY :

IT is made my duty by the 8th canon of 1841 to lay before you a "statement of the affairs of the Diocese since the last meeting of the Convention ; the names of the Churches which have been visited ; the number of persons confirmed ; the names of those who have been received as candidates for orders, and of those who have been ordained, suspended, or degraded ; the changes by death, removal, or otherwise, which have taken place among the clergy, and in general all matters tending to throw light on the affairs of the Diocese."

In presenting this statement, it will be convenient to divide the year into two periods ; the first extending from the 23d of May to the 23d of September, these being the dates respectively of my election and consecration ; and the second, a period of eight months, extending from the 23d of September to this day.

I. During the first of these periods, as appears from a memorandum furnished by the Secretary of the Standing Committee, there were the following *clerical changes*, viz : on the 3d of June, the Rev. Stephen H. Tyng, D. D., long an eminent Presbyterian of this Diocese, received a letter of dismissal to the Diocese of New York, and on the 3d of September, two other Presbyters, the Rev. Joshua Weaver, of Sunbury, and the Rev. J. W. Crumpton, of Uniontown, received similar letters, the former to the Diocese of New York, the latter to that of Maryland. The Rev. Samuel Cowell, a deacon, was received on the 1st of July, on a letter of dismissal from the ecclesiastical authority of Rhode Island. On the

8th Sunday after Trinity, at the request of the Standing Committee, Bishop Lee admitted to deacon's orders, Mr. Albert Wm. Duy, a young man of great promise, who was transferred on the 2d of September to the Diocese of New York, where he laboured as an assistant minister in a large parish, with signal success, until on a recent visit to his parents in this city he was suddenly arrested by disease, and removed, we fondly trust, to a world where there is neither sorrow, pain, nor death.

**DISPLACEMENT FROM THE MINISTRY.**—On the 25th of July, at the request of the Standing Committee, the Rev. H. L. Connolly was displaced from the ministry, for causes not affecting his moral character, by Bishop Lee.

**CANDIDATES FOR ORDERS.**—Dudley Atkins Tyng, a candidate for orders, was transferred to the Diocese of Virginia on the 3d of June, and the following persons were admitted as candidates: July 9th, Joel Rudderow—July 12th, Benjamin J. Douglass—Sept. 19th, Francis C. Clements and Robert Bakewell.

**CONSECRATION.**—On the 28th of June the Church of the Advent, Northern Liberties, an elegant and commodious structure, was consecrated to the service of Almighty God by the Bishop to whom the Diocese had been so frequently indebted, during the year preceding, for the performance of Episcopal offices.

II. I now come to the period which has elapsed since the date of my consecration.

The twenty-third day of September, 1845, which marked my admission to the functions of the Episcopate, I can never forget. It introduced me to duties so novel and responsible—involving a change in my habits and pursuits so radical—that I could not approach it without a painful feeling of my own insufficiency, nor without earnest prayers to the God of all wisdom and grace. In reverting to it now, I should do equal injustice to my own deep sense of gratitude and to a generous Diocese, if I did not acknowledge with emotions to

which I cannot give utterance, the kindness and cordiality with which I have been received both in this city and throughout the state—the unwearied hospitality with which I have been made welcome in private houses—the alacrity with which I have been aided in my journies, and the facilities which have been every where provided for enabling me to make the acquaintance of the people. I should know little of the vicissitudes of life, and appreciate but poorly the trials through which our church is called to pass, if I did not consider how easily these delightful relations may be disturbed. Give me your prayers, brethren, that I may be kept from all presumptuous confidence in myself or in anything earthly; and that, looking with unwavering devotion to my duties and with unfaltering trust to the support of God, I may be prepared to meet with resignation every trial, and may be endowed with the wisdom, simplicity and faithfulness which functions so varied, perplexing and important require.

On the day after my consecration (Sept. 24) I dedicated in this city, to the service of the Triune God, the beautiful edifice known as the Church of the Nativity, being favoured on that occasion with the co-operation of two of my Right Reverend brethren (Bishops Hopkins and Lee), and with the presence of a large number of the clergy of the Diocese. On the following Sunday (Sept. 28) I instituted the Rev. John J. Kerr, into the rectorship of the Church of the Advent (Northern Liberties), in the morning, and in the afternoon preached in Grace church, in this city.

The next morning I started for the northwestern part of the Diocese, and commenced a primary visitation at Erie on the 2d of October. In this visitation, I officiated in the counties of Erie, Crawford, Mercer, Butler, Armstrong, Alleghany, Washington, Fayette, Westmoreland, Indiana, Huntingdon, Mifflin, Centre, Clearfield, Clinton, Lycoming, Tioga, Bradford, Susquehanna, Luzerne, Wayne, and Northampton, being all the counties in Western, Northern, and North Eastern Pennsylvania in which we have churches, except

Beaver. During this protracted tour of eight weeks, in which I travelled nearly eighteen hundred miles, principally in private conveyances, and preached and performed other offices on eighty different occasions, I was constantly favoured by a kind Providence—being kept from sickness and bodily harm, and being cheered by the society of my brethren, by delightful weather and noble scenery, by a cordial hospitality which made me feel at home though amid strangers, and indeed by every thing, except the feeble state of some of our churches, and the painfully straitened condition of some of our faithful clergymen.

The confirmations were as follows: St. Paul's, Erie, 7, and 2 members belonging to the same parish confirmed at Meadville, making a total of 9; St. Peter's, Waterford, 4; Christ Church, Meadville, 9, and a sick man in private, total, 10; Mercer, 1; St. Peter's, Butler, 16; St. Paul's, Kittanning, 11; Trinity Church, Freeport, 10; Christ Church, Alleghany, 11; Christ Church, Brownsville, 9, and a sick man in private, total 10; St. John's, Huntingdon, 4; St. Mark's, Lewistown, 7; St. John's, Bellefonte, 5; St. James', Muncy, 8; St. Paul's, Wellsborough, 8; Christ Church, Towanda, 4; St. Matthew's, Pike, 1; St. Andrew's, Springville, 3; St. Stephen's, Wilkesbarre, 17, and a sick man in private, total, 18; Trinity Church, Carbondale, 7; Grace Church, Honesdale, 7; and Trinity Church, Easton, 10; making the total number of persons confirmed on this visitation, 163.

I also officiated in the following churches, viz: Trinity and St. Andrew's, Pittsburgh; Trinity, Washington; Grace Church, Manal-en; St. Peter's, Uniontown; Trinity, Connells-ville; Christ Church, Greensburgh; St. Peter's, Blairsville; Christ Church, Hollidaysburgh; Trinity, Phillipsburgh; St. Mary's, Jersey-shore; St. Paul's, Troy; St. Mark's, New Milford; St. Paul's, Montrose; and St. John's, Salem.

Services were also held during this visitation in several places where there are not at present any organized congregations in union with this Convention. Among these I may

mention Mereer (Mereer Co.), Clearfield (Clearfield Co.), Loek Haven (Clinton Co.), and Williamsport (Lycoming Co.): and I desire to acknowledge here the promptness and courtesy with which—at some of these places, as well as at several others throughout the Diocese—our lack of a house of worship has been supplied, during my visits, by christians of other denominations.

While at Brownsville, on the 16th of October, I admitted the Rev. Samuel Cowell, the minister of Christ Church in that place, to the holy order of Priests; and while at Honesdale (Wayne Co.), on the 19th of November, the Rev. Edwin Mendenhall, deacon, and minister of St. John's Church, Salem (in the same county), was advanced to the same grade of the ministry. I ought also to state that another of our deacons, the Rev. E. J. P. Messenger, who had received an appointment as missionary to the coast of Africa, being about to embark, was ordained, during my absence, by the kindness of Bishop Lee.

Among the most grateful of the offices which I was called to perform during this tour, was the consecration of a pretty and tasteful edifice, just erected for the congregation of St. John's Church, Huntingdon (Huntingdon Co.). It stands, a beautiful and most appropriate monument, as well of the liberality of the few churchmen in that borough, as of the fond affection with which the ladies of Christ Church in this city cherish the memory of a former pastor (the Rev. J. W. James), who while on a journey ten years since, was seized by mortal sickness at this place, and after a few days of suffering was summoned to his rest. With a zeal which knows no weariness, the same ladies, in conjunction with others, propose to rear, on the banks of the Delaware in the north-eastern part of this city, another monumental church, to be known and revered as a memorial of the worth and wisdom of the late Bishop White, and of the inestimable services which, under God, that great and good man was able to render to the parish of which for more than fifty years he



was Rector, to this Diocese, and as its earliest and wisest legislator to our American Church—services which will be more and more deeply appreciated, as new emergencies arise in our ecclesiastical experience, and as an examination more thorough and more candid shall qualify us to comprehend the difficulties with which he was called to contend, and the sagacity and high principle with which those difficulties were met and surmounted. This, brethren, is an undertaking worthy not only of praise but of all support both in this city and throughout the Diocese; and I fervently hope that it may be so conducted and blessed of God as to secure the favour and contributions of all, and be known hereafter as a tribute to departed excellence, worthy alike of its subject, and of the people whom he lived so long to bless and serve.

2. On returning to Philadelphia, on the 25th of November, I found many duties which had accumulated in my absence, and in discharging which, as well as in meeting other engagements, I was occupied for several weeks. On Thursday, (the 27th Nov.) being the day appointed by the civil authority as a day of Thanksgiving, I preached in St. Stephen's Church in this city, and confirmed a candidate for orders. On the day following, in the Church of the Epiphany, I admitted Mr. Breed Bacheller to the order of Deacons, who has since become Rector of St. David's Church, Radnor. On the following Sunday (Nov. 30), I instituted the Rev. Frederick Ogilby into the Rectorship of the Church of the Ascension in this city, the Bishop of the Diocese of New Jersey being present by my invitation, and kindly assisting in the services. Mr. Ogilby has within a few weeks left our shores on a brief visit to his native country. Sunday, the 7th of December, I preached in the morning, and administered the communion in St. Thomas's (African) Church in this city; in the evening of the same day, I preached in the Church of the Evangelists. On the following Wednesday evening (Dec. 10), I preached and confirmed three persons in Emanuel Church, Holmesburgh; and preached on the following Sunday at St. James's



and All Saints' Churches in this city. The next three weeks I was confined to the house by lameness and indisposition.

On the 7th of January, being released through God's goodness from this confinement, I had the gratification of consecrating a commodious and pleasant building, which had just been erected by the untiring zeal and liberality of the people of St. Martin's Church, Marcus Hook. Bishop Lee was obliging enough to be present on this occasion, and to preach. On the following Sunday (Jan. 11th), at St. Stephen's Church in this city, George A. Durborow, a candidate for orders, was admitted to the Diaconate, and is now diligently employed in the new parish near Fairmount, called the Church of the Redemption, in which he had previously laboured as a Lay Reader and Catechist. In the evening of the same day I preached in St. Peter's Church in this city.

3. On the Friday following (Jan. 16), I commenced a visitation of the churches in Schuylkill, Berks, Montgomery, Chester, Lancaster, Dauphin, Cumberland, and York counties, as well as of several parishes in the county of Philadelphia without the city. This visitation occupied nearly five weeks. The *confirmations* were as follows, viz: Trinity Church, Pottsville, 22; Christ Church, Reading, 11; St. Gabriel's, Morlatten, 17; St. Peter's, Phoenixville, 1; Swedes Church, Upper Merion, 8; St. John's, Norristown, 3; St. Thomas's, Whitemarsh, 9; St. Luke's, Germantown, 14; St. David's, Manayunk, 20; St. David's, Radnor, 2; St. Paul's, West Whiteland, 2; St. James's, Downingtown, 6; St. Andrew's, West Vincent, 3; St. Mary's, Warwick, 5; St. Mark's, Honeybrook, 5; St. Thomas's, Morgantown, 17; St. Stephen's, Harrisburgh, 13; St. John's, Carlisle, 11; St. John's, York, 2; Christ Church, Leacock, 2; All Saints, Paradise, 20; St. James', Lancaster, 12; Holy Trinity, West Chester, 17; being a total of 224.

I also officiated at this time in St. James' Church, Schuylkill Haven; Christ Church, Pottstown; St. Peter's, Great

Valley; Bangor Church, Churchtown, and St. John's, Pequea.

4. During the next two months, from the middle of February to the middle of April, I was occupied in visiting the churches in this city and vicinity. The *confirmations* were as follows: Gloria Dei, 6; St. Thomas', 4; St. Matthew's, Francisville, 9; St. Andrew's, 28: Church of the Ascension, 22, of whom one was a member of St. James'; St. Mary's, West Philadelphia, 22; St. Luke's, 31; St. Paul's, 10; Church of the Advent, 12; Church of the Nativity, 22; Church of the Epiphany, 12; Chapel of the Naval Asylum, 3; St. Philip's, 19; St. John's, 9; Christ Church, 12; Grace Church, 30; St. Peter's, 55, and one in private, 56; Trinity, 31; Emanuel, 12; Total, 340.

I also officiated on other occasions during this period by preaching and otherwise, in the Church of the Redemption, Fairmount; in St. James', Kingsessing; in Christ, St. Luke's, St. Philip's, St. Andrew's, and Emanuel Churches, Philadelphia, and in Trinity Church, Oxford township.

On the 6th of March, at St. Peter's Church in this city, I admitted Mr. Samuel Morehouse to the holy order of Deacons. Mr. Morehouse has since been employed in assisting the Rector of St. Peter's.

On the 14th of April, I laid the corner stone of a new edifice, to be erected for the use of the parish of All Saints, Moyamensing.

5. On the 17th of April, a concluding visitation for the year, which was intended to embrace all the parishes in the eastern and southern parts of the Diocese not yet visited, was commenced. It included the churches in Delaware and the southern parts of Chester counties; and those in Bucks, Carbon, Columbia, and Northumberland counties. Returning last week from the counties last named, I preached and held a second confirmation in Pottsville, and also preached and confirmed in St. James', Perkiomen. Since reaching Philadelphia, I have also preached and confirmed in the Church of

the Redemption, in the Church of the Evangelists, in St. Stephen's Church, and in All Saints. On Sunday afternoon last, I preached in St. Mark's Church, a newly organized parish in Frankford.

The confirmations during this period have been as follows : St. Martin's, Marcus Hook, 1 ; St. Paul's, Chester, 8 ; Calvary Church, Rockdale, 9 ; St. John's, Concord, 1 ; St. John's, New London, 4 ; All Saints, Lower Dublin township, 5 ; St. James the Greater, Bristol, 9 ; St. Andrew's, Yardleyville, 4 ; Trinity Church, Centreville, 4 ; St. Mark's, Mauch Chunk, 6 ; St. Paul's, Bloomsburgh, 9 ; Trinity, Orangeville, 2 ; Denis township, 9 ; St. Matthew's, Sunbury, 3 ; Christ Church, Danville, 11 ; Trinity, Pottsville, 12 ; St. James', Perkiomen, 4 ; Church of the Redemption, Fairmount, 24 ; Church of the Evangelists, 11 ; St. Stephen's, 22 ; All Saints, Moyamensing, 6.

I also officiated during this visitation in the church in West Marlboro, in Oakgrove Chapel, in Grace Church, Hulmeville, and St. Luke's, Newtown, Bucks Co. ; in St. Gabriel's, Sugarloaf, and Christ Church, Jerseytown, Columbia Co.

On Sunday, the 10th of this month, in Christ Church, Danville, I admitted the Rev. Milton C. Lightner, the minister of that parish, to the order of the Priesthood. In addition to his duties at Danville, Mr. Lightner has been laboriously employed in doing missionary duty at Sunbury, Northumberland, Jerseytown, and especially in Derry township, where his efforts have been crowned with such success that a parish is about to be organized, and a church building erected.

I have thus given a brief sketch of labours which have extended into every parochial cure in the Diocese, except two, and which have afforded me an opportunity of officiating more than once in a large proportion of our parishes. These visits, as I am well aware, have been made much too hastily in some instances, and in all the solemn duties which they

involve, have been most imperfectly discharged. Your prayers, I trust, will not be wanting—of your aid and co-operation I feel every assurance—that hereafter they may prove more fruitful in honour to God, and in blessing to the souls of our people. It may be proper to add, that I have administered the Communion in public on *twenty-one* occasions; have preached *one hundred and seventy sermons*; have *baptised ten* infants; solemnized *three marriages*, and officiated at *two funerals*—and, as usual, addressed the candidates at confirmations.

In visiting parishes, I have also embraced every opportunity of meeting with the children separately, and have examined and addressed them. It is my intention to devote a larger share of my time hereafter to this interesting duty. Early and faithful instruction in the principles of our religion is so essential to the formation of an enlightened and earnest piety, that no means ought to be omitted which can give efficiency to our system of catechetical training. Among these means, Sunday schools hold deservedly so high a place, and so much depends on the energy, skill, and prayerful zeal with which they are conducted, that I have felt warranted in making their claims and advantages the subject of a Pastoral Letter, addressed to the Clergy and Laity of the Diocese.

LETTERS OF DISMISSION have been accepted from Bishop Doane in behalf of the Rev. John Reynolds—from Bishop Otey, in behalf of the Rev. Colley A. Foster—from Bishop Gadsden, in behalf of the Rev. James H. Fowles—from Bishop Whittingham, in behalf of the Rev. Norris M. Jones, and from Bishop Lee in behalf of the Rev. George Allen, who has become Professor of Languages in the University of Pennsylvania; also from Bishop Lee, in behalf of the Rev. K. J. Stewart and the Rev. J. Long.

Similar letters have been given in behalf of the Rev. Wm. A. White and the Rev. Robert M. Mitcheson to the Diocese of Maryland; in behalf of the Rev. Willie Peck to the Diocese of Mississippi; in behalf of the Rev. Jacob B. Morss, to the

Diocese of New York ; in behalf of the Rev. Henry M. Denison, to the Diocese of Virginia ; in behalf of the Rev. J. B. Colhoun, to the Diocese of Western New York ; and in behalf of the Rev. Alexander Varian, to the diocese of Ohio.

The following *clerical changes* have taken place during the last year in addition to those already noticed. The Rev. N. Sayre Harris has become Rector of the Church of the Nativity in this city ; the Rev. Jas. H. Fowles, Rector of the Church of the Epiphany ; the Rev. Henry Major, Rector of All Saints, Moyamensing ; the Rev. Colley A. Foster, Rector of St. James' Church, Muncy, vacated by the resignation of Rev. J. B. Colhoun. The Rev. Wm. W. Spear, having resigned the Rectorship of St. Luke's in this city, is to be succeeded by the Rev. Mr. Howe, from the Diocese of Massachusetts, and the Rev. Willie Peck having resigned St. David's, Radnor, is succeeded by the Rev. Breed Batcheller. The Rev. Enos Woodward has exchanged the Rectorship of Christ Church, Brownsville, for the charge of St. Andrew's, West Vincent, and St. Mark's, Honeybrook ; and the Rev. Henry Tullidge, the Rectorship of St. Paul's, Erie, for that of St. John's, Pequea. The Rev. G. C. Drake, compelled by the indisposition of his family, to remove from the Rectorship of St. James', Schuylkill Haven, has become the Rector of Trinity Church, Orangeville, (Columbia Co.) ; and the Rev. Wm. McElhinny, obliged by protracted ill health to withdraw from Connellsville, has been succeeded by the Rev. K. J. Stewart. The Rev. Norris M. Jones, from the Diocese of Maryland, has become Rector of St. Peter's, Uniontown. The Rev. Wm. Augustus White, removing to Maryland, has been succeeded in the Rectorship of St. James', Downingtown, by the Rev. Samuel Hazlehurst ; and the Rev. Richard Smith, obliged by physical infirmity to retire for a season from ministerial labours, is to be succeeded at Springville, Susquehanna Co., by the Rev. J. Long, who takes charge also of St. Paul's, Montrose, and St. Mark's, New Milford. The Rev. John Reynolds has become Rector of Trinity Church, Carbon-



dale ; and the Rev. Marmaduke Hirst, having accepted an invitation to St. Paul's Church, Minersville, has resigned the Rectorship of St. Peter's Church, Phoenixville, in which he is succeeded by the Rev. S. P. Nash.

The following *candidates for orders* have been admitted since the 23rd of September last, viz : Robert R. Cox was admitted Sep. 29th ; Samuel Randall and Francis J. Warner, Nov. 4th ; Frederick S. Wiley, Dec. 2d ; Alex. G. Mercer, Dec. 11th ; John A. Merrick, March 4th ; William B. Musgrave, April 7th. Of candidates previously admitted, Samuel Stones, M. D. and Ormes B. Keith have requested me to erase their names from the list. Gideon B. Perry has been transferred to the Diocese of Ohio and Augustus B. Tizzard to the Diocese of Virginia. Henry E. Montgomery has been transferred to this Diocese from the jurisdiction of Bishop Kemper.

The number of Missionaries now employed by the Society for the Advancement of Christianity is twenty-four. Their names and places of officiating are as follows :

The Rev. William Adderly, New Brighton, &c. Beaver Co.

The Rev. Thomas G. Allen, city and county of Philadelphia.

The Rev. Charles Breck, at Wellsborough, Tioga county.

The Rev. Asa S. Colton, Towanda, Bradford county.

The Rev. Thomas Crumpton, at Alleghany.

The Rev. Thomas J. Davis, city and districts of Philadelphia.

The Rev. William N. Diehl, Whitemarsh.

The Rev. Geo. G. Field, Huntingdon, Huntingdon county.

The Rev. George C. Drake, Orangeville and parts adjacent.

The Rev. C. A. Foster, Muncy, Lycoming county.

The Rev. William Hilton, at Kittaning, Freeport, &c.

The Rev. George P. Hopkins, at Doylestown, Jenkintown, and Chesnut Hill.

The Rev. J. B. Hoffman, at Little York.

The Rev. Edmund Leaf, at Pottstown.

The Rev. Milton C. Lightner, at Danville.



The Rev. Samuel T. Lord, at Bloomsburg.

The Rev. John H. Marsden, at Christ Church, Adams county.

The Rev. E. Mendenhall, at Salem, Wayne county.

The Rev. Tobias H. Michell, at Waterford, Erie county.

The Rev. George W. Natt, at Bellefont.

The Rev. Peter Russel, at Mauch Chunk.

The Rev. William White, at Butler.

The Rev. C. Wiltberger, at Centreville, Bucks county.

The following abstract will exhibit some of the most material results noticed in this report :

Number of persons confirmed throughout the diocese.	894
Number of ordinations—deacons, 4—priests, 4,	8
Churches consecrated, - - - - -	4
Rectors instituted, - - - - -	2
Corner stones laid, - - - - -	1
Candidates for orders received, - - - - -	13
Clergymen dismissed, - - - - -	7
Clergymen received, - - - - -	7

The several *societies*, which for many years have been co-operating with the Diocese in its efforts to extend the knowledge and influence of our faith, are still active. The Advancement Society and its efficient auxiliary, the Ladies' Tract Society; the Bishop White Prayer Book Society, the Ladies' Prayer Book Society, and the Female Society for supplying weaker parishes with theological works for the use of the Rector, are rendering services which I have often had occasion to observe and appreciate in my journeys through the Diocese. It is not easy to conceive the amount of time and labour which are freely and unostentatiously bestowed on the management of these institutions, nor with what benignant results their labours are often attended. May a gracious God ever raise up those who will conduct them with zeal and wisdom, and open the hearts of his people to contribute liberally of their abundance, or even of their penury, (for more blessed is it to give than to receive) to the objects

for which they are established. And may the same enlightened zeal and liberality be extended to the general missionary operations of our Church, both within and without the United States. The extended and important labours of our Board of Domestic and Foreign Missions are subjected to the most discouraging embarrassments, in consequence of the irregularity and deficiency of the Treasurer's receipts.

It gives me great pleasure to inform the Convention, that some important measures have been adopted during the last year, towards securing to our youth the advantages of superior classical instruction, in connection with proper religious training. The classical department of the Protestant Episcopal Academy, which was established in this city more than fifty years since, through the agency of Bishop White and others, has been re-opened under the auspices of the Rev. Dr. Hare, and will afford to parents in this vicinity, the means of educating boys in the most approved manner. Its funds have enabled the trustees to make liberal provision for the sons of clergymen, and others on whom the charges of instruction would fall heavily, and it is hoped that the academy will prove rich in blessings to many families.

Arrangements are also proposed, and are now nearly consummated, by the appointment of the Rev. Mr. Claxton, by which one of the best Boarding Schools for boys, in this country, will receive a chaplain under the direction of the ecclesiastical authority of the Diocese. The school referred to is the one at West Chester, so long and so successfully conducted by Mr. Bolmar, and of which I have formed, from personal inspection, the highest opinion. Supplied with ample means of religious instruction, it will become to parents in this Diocese, who are obliged to send their sons from home, a most valuable resource, and will receive, I trust, the general and cordial support which it merits.

The present number of *Candidates for Orders* in the Diocese is thirty-two, of whom thirteen have been admitted since the last Convention. A list accompanies this address. A

considerable portion of these candidates are pursuing their studies in Theological Seminaries. Of the residue, such as reside in Philadelphia, receive counsel and direction from the clergy of the parishes with which they are respectively connected; and by the liberality of the Trustees of the Episcopal Academy, provision is also made, by which the Rev. Dr. Hare can devote an hour daily, for five days in each week, to their instruction in the original languages of the Old and New Testament. To a small number of candidates, I have myself been able to give some instruction, and I hope hereafter to have leisure and opportunity to do more. The relation in which a Bishop is placed to those who are preparing for the ministry, as well by the fearfully important interests at stake, as by his vows made at his consecration, and by the 9th Canon of 1832, which requires him to give vigilant superintendence both to their studies and their moral deportment,—is a relation of the most serious and responsible character. At a time when the efficiency of the clergy depends so peculiarly on their exemplary conduct, their practical good sense, and their ample literary and theological acquirements, one whose duty it is to confer the sacred office by the laying on of hands, would fail in a most important department of his labours, if he did not strive to become personally acquainted with all the candidates within his jurisdiction. In an age, too, when questions, once considered as settled, are re-opened and are discussed with equal learning, ability, and zeal, it has become especially important that young men preparing for the sacred ministry should be trained to that careful and reverent spirit of inquiry, which will guard them as well against the resuscitated errors of the past, as against the unwarrantable novelties of the present. The mournful experience of the last few years, both in England and in this country, shows the danger of that rash and presumptuous tone of speculation which is sometimes most rash when employed in advocating the abstract claims of authority; and which, beginning with harsh and unfilial animadversions on the reformers and

founders of our church, terminates, but too frequently, in renouncing their guidance for the spurious Catholicism of Rome. This disposition, unbecoming in all, is peculiarly unbecoming in those who are only preparing for orders, and who should appreciate the awful responsibility which they assume, if they seize upon doubtful opinions, hardly consistent with loyalty to the Church, and hold them with a confidence which nothing but years of the most patient and thorough investigation could warrant. In whatever direction such a spirit may manifest itself, it ought as it seems to me to be promptly discouraged; and young men should be warned against the peril and guilt which they incur, if they press forward to a ministry which they cannot leave without reproach, and in which they may find that they cannot continue without dishonour. I make these remarks the more freely now, because, as far as I know, the candidates in this Diocese are not liable to censure in these respects, and I can make them therefore without invidiousness. So far as I have any voice in the councils of the Diocese, it shall always be raised in favour of a generous and charitable policy; but it ought not to be forgotten that such policy must be maintained without sacrificing the integrity of our Reformed and truly Catholic faith, and hence that some limits must be fixed to the license in which they can indulge who would be allowed to serve at our altars.

By Canon VI. of 1844, a Bishop is authorised to admit persons who have not been tried and examined in the manner prescribed in other canons, provided he shall be requested to do so by a resolution of the Convention of his Diocese. The object and import of this canon is probably understood by the members of this body; and they will be prepared, therefore, to prefer the request referred to, if in their judgment the interests of the Church in this Diocese shall require it. The Deacons contemplated in this canon, are not in any case to have charge of parishes, and can be ordained Presbyters only when they have completed the studies and passed the exami-

nations prescribed in other canons, both for Deacons and for Priests. In officiating and performing other duties, they are to be under the direction of the Rector within whose parish they labour; and they are not to have seats in any convention, nor be made the basis of any representation in the management of the concerns of the Church. I have not been able to satisfy myself how far officers sustaining such a relation to the Church and its clergy are likely to be useful in the present state of society in this commonwealth. That some aid for the clergy in our larger parishes, and especially in cities, is much to be desired, is certain; and it is not impossible that this aid might be effectively rendered by Deacons, such as are provided for in this canon. From a passage in the treatise of Bishop White on the Ordination Offices, it is evident that that wise and venerable counsellor of our Church, felt many years since, the importance of some further provision in relation to Deacons. After adverting to the various duties specified in the ordinal as pertaining to this office, and especially to that which requires the incumbent “(where provision is so made) to search for the sick, poor, and impotent people of the parish; to intimate their estates, names, and places where they dwell, unto the curate, that by his exhortation they may be relieved with the alms of the parishioners or others;” the Bishop adds that it were much to be desired, that in this respect, practice were more accordant with theory. He then proceeds: “Of the improvement here intimated, there can be little hope, until the Church shall think it expedient to ordain to the office of Deacons, some of whom no expectation is entertained that they will rise to a higher order of the ministry. And where would be the impropriety, or rather how comely as well as useful would it prove, if, even in churches provided with incumbents, there was a religious person of each church following some secular employment, yet managing any revenues appropriated to the poor, under a designation known to be paramount and from the source of all ecclesiastical authority? Which expedient might be so con-



ducted as to leave the tenure of property where it is, in the hands of church wardens and vestrymen, to whom also there should be an accountability for the disposal of monies in the Deacons' hands. But the institution would be still more useful in places in which, because of the small number, or the poverty of the people, there can be no permanent provision for a minister devoting his whole time to the services of the sanctuary, an evil which would be in some measure remedied by the appointment to the deaconship of a proper character, wherever it should offer, with the view not only of his distributing to the poor, but further for the reading of scriptures and discourses, and for baptizing. It cannot but be supposed that his reading of prayers and of sermons of approved divines, would carry more weight than when it is done, as occasionally at present, by a layman ; although this, where necessary, is commendable."

"While there is thus held out the utility of an alteration in our practice, it is not wished to be understood as a proposal to hazard the accomplishment of it by any imprudent haste ; especially by producing such dissatisfaction as might endanger the peace of the communion. But there is perceived no impropriety in the expressing of the opinion countenanced as it is by avowed principles of this Church ; from which there is a deviation in practice, although in points not materially affecting either truth or order."

Before dismissing this subject, I may be allowed to suggest whether the time may not be approaching, when it will be expedient for deacons who have taken the usual course of study and preparation, to remain for some time, especially if they are still young and inexperienced, as assistants in the parishes of the older clergy. They will thus receive under the direction of minds matured by study, reflection, and observation, that training in the *practical* duties of their profession which theological seminaries can hardly be expected to afford ; but without which education for the sacred profession is essentially imperfect. If excused from preaching too, during such



a novitiate, deacons would be able to make important additions to their stock of theological learning, and would be enlarging, in every respect, their resources for future usefulness, while they would be rendering valuable services to our people, and to over-burdened pastors.

The experience of some of our clergy has suggested the expediency of some plan by which worshippers and communicants removing from a parish, can be introduced to the notice and pastoral care of the Rector near whom they propose to reside. Strangers in a place often fail to receive the requisite pastoral attention, and perhaps to make even the acquaintance of a clergyman, because they have no excuse for calling upon him, or are without proper evidence of character. A letter testifying to their church relations, and to the estimation in which they are held, would remove these difficulties, and would in many instances prevent that neglect of the public services and sacraments of the Church, and that habit of wandering from one place of worship to another, which is both pernicious and prevalent, and to which operatives and labouring people are especially liable. Even where a person removing from a parish may not have fixed upon his future place of residence, he might be provided advantageously with a general letter of recommendation. The practice of giving letters of this kind is becoming, I am glad to find, more and more prevalent; and I would respectfully recommend it to my clerical brethren generally as worthy of their adoption.

In closing this address, I cannot refrain from adverting for a single moment, to the only previous Convention of this Diocese at which I have been present. It was held on the 5th of May, 1819, (nearly twenty-seven years ago,) when the Diocese had but 24 clergymen, including the Bishop, and when but 15 parishes were represented. The whole number of communicants reported at that time from the congregations throughout the state, was thirteen hundred and seventy. Who can compare with this the present condition of the Dio-

cese, with its hundred and twenty parishes, an equal number of clergymen, and not less than six thousand communicants, without adoring the goodness of that Being who hath thus crowned past labours with success. May our future not be less bright than our past;—and that it may be even more bright, let not our prayers or earnest efforts be wanting to build up the waste places of our heritage, to strengthen the positions we already occupy, and to extend the benignant influence of our faith in the doctrines of Christ over larger and larger masses of men. From the grave of the twenty-seven years which have passed away, since the day referred to, a most instructive admonition comes up to him who addresses you. He was then a youth, just beginning to look forward to the responsibilities of the Christian ministry. He is now met with the solemn reflection that even should a long term of service in the Church militant on earth, be vouchsafed to him, much more than half of that term has probably passed away. Of the twenty-four clergymen then in the Diocese, but twelve are now alive, and of these, but six are still labouring within our limits. The preacher on that occasion,\* then a young man, is now, and for several years has been your oldest Presbyter; and most of those, whether clergymen or laymen who at that time were in the fulness of their strength, have gone down to their resting places, many of them laden alike with years and with honours. Does not all this say to us with touching and solemn significance, *what thou doest, do quickly*. Another twenty-seven years passed, and who of us will be likely to come up to these courts, or mingle in these councils. While we are spared, may we never cease from striving to emulate the example of the faithful men who have gone before us. The venerable form of one of them,—a master in Israel,—seems to rise spontaneously to our remembrance or our imagination, whenever we endeavour to picture to ourselves the Convention scenes of those days. His digni-

\* Rev. Dr. Bull.

fied and benignant presence—bending over the assembled delegates, while his wisdom guided their deliberations with a gentleness, firmness, and skill, peculiarly his own—has left an indelible and cherished impression on the hearts of all who ever saw him in such a relation. May a gracious Saviour grant that though he has been called to a higher and holier ministry, his spirit of blended meekness, firmness, prudence, and zeal, may still delight to dwell within our walls. And may he, who in the mysterious providence of God, has been called to bear his office, be permitted to tread at humble distance in his footsteps—living as he lived for the promotion of a spirit of unity and peace in the household of faith—for the constant and unwearied discharge of sacred duties—for a watchful vigilance in regard to the prospective as well as present exigencies of the Church, and for a generous devotion of all his powers to the service of the afflicted, and to the one great cause of Christian order, Christian freedom, and Christian holiness.

A. POTTER.

PHILADELPHIA, May 20, 1846.

